

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 29

Oct 2024

Issue 4

Cover Page



The cover page of Oct 2024 edition of Vedanta Sandesh is a cute little colorful & beautiful bird - the Purple-rumped Sunbird (*Leptocoma zeylonica*). The photo was shot in the Gulawat Lotus Valley area which is on the outskirts of Indore by Poojya Guruji using Nikon Coolpix P950 Bridge Camera.

Purple-rumped Sunbird is endemic to the Indian Subcontinent. They feed mainly on nectar got from the flowers but occasionally catch insects too. They are just around 4 inches long and have a medium length thin down curved bill and brush-tipped tubular tongue both helpful for nectar sucking. They are dimorphic, the males are very colorful while the females are a bit less. The males have a dark maroon upperside with a blue-green crown that glistens at some angles, bright green shoulder patch and violet/purple rump patch which is generally hidden under the wings. The underparts are whitish with dark throat, maroon breast band and purple/violet patch in the throat which is visible in some angles. The iris is generally reddish in color.

Sunbird may indulge in dew-bathing, or bathing by sliding over drops of rain collected on large leaves. A great joy to watch these birds. Glories of God indeed.

Om Tat Sat..

S T A R T S O N



Vedanta Sandesh

Oct 2024

1.	About Cover page	2
2.	Publisher's Page	4
3.	Shloka	6
4.	Message of P. Guruji	8
5.	Drig Drishya Viveka	17
6.	The Art of Man Making	27
7.	Jivanmukta	37
8.	Story Section	42
9.	Mission / Ashram News	46
10.	Forthcoming Progs	59
11.	Internet News	61
12.	Links	62



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Swamini Samatananda Saraswati



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अविद्याकामकर्मादि
पाशबन्ध विमोचितुम्।
कः शक्नुयाद्विनात्मानं
कल्पकोटिशतैरपि।।

Who else, but oneself can help rid oneself
of the bondage caused by the chains of
ignorance, desire, action, etc., even in
hundreds of millions of years?

Vivekachoodamani - 55





Message from Poojya Guruji

ENCOUNTER WITH DEATH

ncounter with Death

Heart is indeed the door to the show of life. Such an awesome organ. Keeps pumping day in & out and sustaining life here and giving us an awesome opportunity to live. The Sinus Nodes keep generating the necessary miniscule electric charge to keep the machine running flawlessly. However the system ages and at one time will stop

Encounter with Death

too, pulling the curtains to exit the awesome show of life.



The Experience of Attack

On 11th Sept 2024, around 25K 800+ days since my heart came into this world, and has been flawlessly pumping day in & day out. On this day while delivering talks on Sri Ram-Gita, it stuttered for few moments and I got a strange and new experience for the first time - which was at best, choking, and with a liberal dose of helplessness. There was no significant pain anywhere but overall there was an experience of suffocation. Felt hot, even while the AC was on I felt like bringing the temperature further down. For a moment I felt that I cannot continue further, but decided



Encounter with Death

to observe it further and carried on, took some deep breath and after a minute or so things started becoming normal again. The wave subsided and the class also concluded without any obstruction or hint to others. Later I started relating the short & strange experience to possible causes. As my stomach was overall fine, so I inferred it to be related to heart, and went to a Nursing Home nearby to get an ECG done. The doctor there could not find anything abnormal, but I was aware that tests like ECG require an expert deciphering so decided for an expert advise. My regular and a highly skilled doctor saw the ECG and advised that even while there is nothing significant & abnormal in this ECG, I should imme-



Encounter with Death

diately see a specialist due to the classical symptoms. I got a second attack the same afternoon once again, and I could infer my heart calling for intervention.


Handling of the Issue

Things moved forward and we immediately decided to meet the referred specialist. He also did an ECG - which again did not detect anything, then an Echo-Cardiogram, again that was also clear. By this time the doctor had taken a blood sample for tests like Cholesterol and Troponin. This latter, Troponin, plays a role in muscle contraction and is found in heart and skeletal muscles. Troponin helps to diagnose the extent of heart dam-



Encounter with Death

age and is a sure proof of a heart attack. This was significantly high and that finally confirmed the heart attack - which was obviously mild, yet significant. Technically this attack is called NSTEMI - non-ST elevation myocardial infarction. All this I just read on Google and really speaking doesn't mean anything to me, except letting me a bit more aware of the nature of my problem. The expert doctor, who was one of the leading Interventional Cardiologist immediately did Angiography which confirmed and also identified the exact vessel which had blockage. There was 90% blockage and thus the stutter in heart beat. All the while I was amazed at the advances in science & also technology to properly



Mild Heart
Attack is called
NSTEMI



Encounter with Death

identify the subtle causes of our diseases. The doctor showed the obstructed vessel to me live on the monitor and asked whether I would like to opt for surgical intervention or first prefer a non-invasive treatment. I was thankful to him that he asked me all this, but his asking also showed that there was no emergency for surgical intervention by ballooning the blocked vessel and inserting a stent etc. I thankfully told the doctor that while in these matters the final discretion has to be his alone, yet personally I would prefer a non-invasive option first. He agreed and opted to handle the blockage with medicines first. This will require some blood thinners & dilators etc. or whatever he thought right under the circumstances.



Encounter with Death

Lessons

This was the physical dimensions of the incident, but more important than this is the issue of life & death and obviously the window in between of getting the blessed opportunity to live and get experiences & knowledge of life.

The very thought that the time has come to exit this world is a very purging thought. My small world, its people & things - nothing means anything at that moment. All a dream which is soon going to end. If at all there is no awareness of anything untouched by the wheel of time - then our very existence is going to come to an end. This is definitely a fearful possibility & thought. Total non-ex-

The encounter with Death is a unique experience



Encounter with Death

istence. As a flashback we do appreciate the existence of awareness which reveals the presence & absence of all thoughts, but at that particular moment the attention is only on that unique choking experience and what needs to be done under the circumstances. I thank God for first giving a mild attack, in which I survive and get some more subjective lessons. This way I am better prepared for the final exit.

This experience also revealed how much people care for you, and obviously I am overwhelmed. My shishyas, devotees, acquaintances, and even doctors and their various staff. Its a beautiful world and has so many lovely people with beautiful hearts.

Om Tat Sat





DRIG DRISHYA VIVEKA

Swamini Samatananda

Shloka - 23



सविकल्पो निर्विकल्प-
समाधिर्द्विविधो हृदि।
दृश्यशब्दानुविच्छेन
सविकल्पः पुनर्द्विधा॥

The practice of meditation within is of two kinds: with duality and without duality. Meditation with duality is again of two kinds, that which is associated with the seen and the other with words.

DRIG DRISHYA VIVEKA



angati:

In the section from shloka 20th onwards the Revered Acharya is showing us the path of Brahm-Sarga Viveka. As we see the entire spectrum of names and forms there is a dimension of names and forms but in and through all names and forms there is a changeless dimension of asti-bhati-priyam. To awaken in the state of the changeless substratum is to awaken in the reality



Drig Drishya Viveka

of the Self. That alone is Self-Realization. For this the Acharya explained in the previous shloka-**Up-ekshya naam rupe dwe Sachidananda tatparah**-Ignore the duality of names and forms and with conviction awaken into the state of Sachidananda. Tatparah-is to bring about a conviction in the knowledge of non-duality. It is no more a stage of intellectual appreciation but an undoubted, clear and firm conviction that the Self and everything in the cosmos is the one non-dual reality of Brahman. This direct realization alone will invoke a vision of oneness, non-fragmentation, magnanimity towards all beings by seeing them as my very own self. When one has awakened

into this state of non-duality such an enlightened person alone can go into samadhi. Thus, in the previous shloka the Acharya said having a strong conviction in the reality



Drig Drishya Viveka

*We can glide
into Samadhi
anywhere.*

of the self and all beings, constantly practise samadhi within the Self and even when looking out in the objective world. Samadhi is not something that can only be practised in the jungles or the Himalayas.

We can glide into samadhi even as we look at the hustle and bustle of the world outside or dive into the divinity within when we are with ourself. Thus, in the following shloka the Honourable Acharya goes on to share the two types of 'Samadhis'.

Two Types of Samadhis: Savikalpa & Nirvikalpa

The Acharya says there are two types of Samadhis—one is Savikalpa Samadhi and the other is Nirvikalpa Samadhi. Samadhi means a state wherein the state of existence and awareness is in communion with non-dual existence. Where there is no fragmentation. Savikalpa Samadhi is



Drig Drishya Viveka

a facilitated practise as we shall see
and Nirvikalpa Samadhi is an effortless gliding in non-duality
- the state of pure existence
and consciousness born
out of a strong conviction in Self-knowledge.
Self-awareness becomes
as natural as duck takes
to water.

Savikalpa is also of two types: Drishya & Shabda


The Acharya reveals that Savikalpa Samadhi is further classified into two types which are Drishyanuvidha and Shabdanuvidha. In Savikalpa Samadhi the practitioner revels in Brahman without



Drig Drishya Viveka

negating the triputi of Dhyata-dhyeya and dhyana. In fact, the very word savikapa reveals that some support is taken to facilitate the practise of samadhi. This support is taken at two levels one is invoking the sense of being a Drishta – a Seer – a witness to all that can be objectified. Second is getting a deep insight into Vedantic thoughts and contemplating upon them.

Drishyanuviddha Samadhi: In Drishyanuviddha Samadhi one is seated as an uninvolved 'Seer' or 'Witness' in meditation. One invokes the 'Sakshibhaav' the sense of being a Seer towards all that can be objectifiable. With this kind of an invocation, one sees something very objectively without identifying with it, without any sense of attachment to it. Looking at something objectively facilitates the power to discriminate between the 'Real' and



First isolate Sakshi then go deeper into its truth.



Drig Drishya Viveka

the 'Unreal' thereby empowering us to negate all that which is Unreal, changing and ephimeral. This is a very crucial stage, because detachment from the Unreal and being able to see the insignificance of the objective world one is liberated from the clutches of any kind of attachment and identification with it. One is liberated from all kinds of disturbances and distractions of all that can be objectified, be it the material world or the body, mind and intellect. This sense of detachment and devaluation of everything other than the Self empowers us to then get deeper insights about the Real nature of the Self. My nature is Sat-Chit-Ananda. What is Sat, what is Chit etc. Thus, one is then ready to dive into Shabdanuviddha Samadhi.

Shabdanuviddha Samadhi: The principles of Vedanta or Vedantic pointers are taken up for



Drig Drishya Viveka

contemplation. This is the valid and logical way to go. Revelling in enlightening thoughts of Vedantic Scriptures. Samadhi is not a state of thoughtlessness. We become thoughtless in deep sleep state but wake up as ignorant as ever. So, one should never aim for thoughtlessness in meditation. Rather one should dive deep into Scriptural thoughts and get up more enlightened and affirmed. The awareness that I am Brahman and everything else living and non-living is all nothing but Brahman. Revelling in this unfragmented non-dual Reality is the goal. Samadhi is a Sadhana – a means to make this awareness more and more natural to the Self.

Thus-

The Acharya compassionately says-Samadhim sarvada kuryaat. Always practise the state of Samadhi. This is the initial stage of Samadhi which is fascilitated by Vedantic thought but later on at



Drig Drishya Viveka

another level even this support will not be required. That form of Samadhi is called Nirvikalpa Samadhi. Wherein, no support of even the Scriptures is required. The revelation becomes as natural as fragrance is to a flower. One glides into the state of pure existence, consciousness and Bliss just as a duck starts swimming the moment it is hatched.

In this manner the Scriptures guide us to practise Samadhi.





- 79 -

The Art Of Man Making

Biography of the Reborn

*P.P. Gurudev
Swami Chinmayanandaji*

THE ART OF MAN MAKING



e may accept, for argument's sake, that a fallen Yogi, after recuperation in a fresh set of experiences, gets reborn in the family of a wise Yogi. Accepted. But nobody is born with his past knowledge and faculties intact. So, is it not a great waste of effort? Has he not again to laboriously learn the scriptures? Has he not again to learn to tame and withdraw the mind from its wanderings? Has he not to train himself to sit in meditation? Is there not loss of time and waste of energy?



The Art of Man Making

To clear such relevant doubts in the mind of a seeker-student, Krishna says, There he gains the intelligence acquired in his former body and strives for Perfection more than before, O son of the Kurus - Here we have a psychological truth, not quite recognised by modern psychologists of our time.

After the death of the body, the mind-intellect equipment driven by its vasanas gathers fresh harvests of experiences and returns to a new body. In the new embodiment, the intellect suddenly, as though from its own instinctive memory, regains the wisdom it had acquired in the former body. This explains the people of genius all through the history in the world. A child prodigy is not a freak of nature but a scientific product of the past.



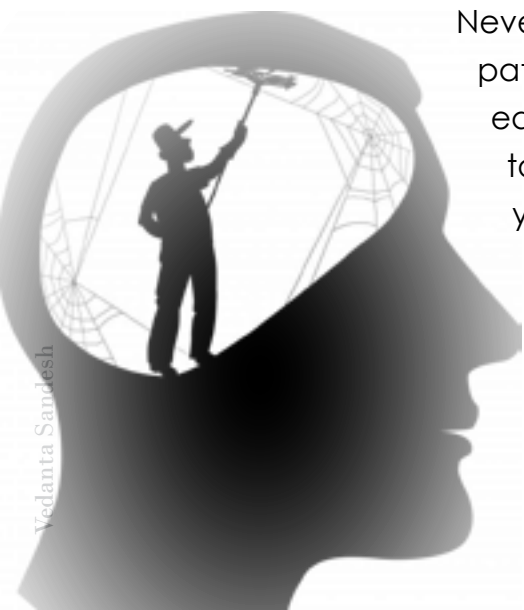
A Child Prodigy is
not a freak incident.



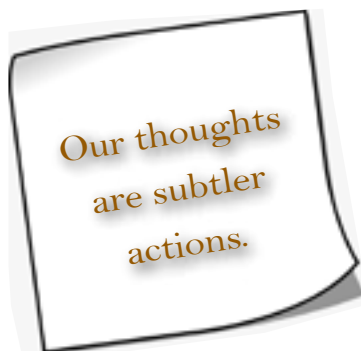
The Art of Man Making

Thus the “fallen Yogi” is reborn as a healthier entity, with his weaknesses rubbed off and his knowledge intact. Naturally, he takes to spiritual life with the same tempo as in his former body, and soon “strives more than before” for Perfection. He automatically and irresistibly plunges into greater sadhana, and gains higher stages of realisation. This explains why one seeker moves faster along the spiritual path than another, even when both are students of the same teacher, and are apparently putting forth the same amount of effort and sincerity.

Never feel dejected on the path. Some may reach earlier than you. But you too are on the track and you too will reach the divine destination soon enough. Keep on cheerfully striving;



The Art of Man Making



You will be pushed up by the forces of your past efforts.

Lord Krishna says, By the force of previous practice alone he is carried

forward in spite of himself. An enquirer after Yoga is even nobler than a performer of Vedic rituals. All of us are the pure products of our past. A poet cannot but write poetry, as a musician cannot but sing. We cannot but be what we are, good or bad. The force of "the previous practice carries one forward in spite of oneself".

In estimating the past, we are generally tempted to consider only our actions. Very often, man says that in spite of his good efforts he is suffering, that the good suffer and the bad are rewarded in life. In such harsh



The Art of Man Making

and hasty conclusions, we overlook to consider that outer actions are gross, while our thoughts are subtler actions. The thoughts behind our actions are really what matter.

A deep student of meditation is nobler than him who mechanically repeats Vedic hymns and blindly performs the rituals and ceremonies enjoined in the Vedas. The, subtle and, therefore, powerful suggestions when understood by a mind can revolutionise it and raise it to greater perfection. A mind that has gained even a glimpse of the dimensions of Bliss can no longer be satisfied with the joys of the phenomenal world of objects. That mind is set on the path. Hence the scripture thunders that



The Art of Man Making

an enquirer of Yoga is nobler and so outshines the performers of Vedic injunctions. Rituals are necessary to purify the mind, meaning, in calming the mind and making it single-pointed. But enquiry into meditation directly prepares us and brings us to the seat of Yoga.

The underlying suggestion is, that mental activity of thought is more powerful than mere physical actions in shaping our future. Thus, the reborn Yogi, compelled by the forces of his past thoughts and mental disciplines, is now carried away irresistibly, in spite of himself, into the stream of spiritual progress.

As Lord Krishna forcefully indicates, Yogi of meditation, striving consistently, purified from taint, gradually, as a product of many births, reaches the highest goal of perfection. The mind is hushed during meditation and when



The Art of Man Making

the inner personality is exposed to this vibrant silence, the vasanas slowly get burnt up. These roasted vasanas can no longer germinate to manifest as desires, thoughts and actions. Thus, the taints (vasanas) in one's personality are washed off. And, the sum-total of beauties gathered by the individual through his entire past brings him to the peak of evolution, the State of Self-hood, the State of Perfection.

Darwin's theory of evolution emphasises biological evolution. The improvements in the "packing" are explained therein, not the evolution of the contents, the mind-intellect equipment. Thus, biologically, the stone is the lowest evolved, the plant a little higher, the animal still higher and man the most evolved.

Where Darwin left off with a vague statement of a superhu-



The Art of Man Making

man yet to be evolved, there perhaps Vedanta starts. How to make man a God-man is the theme of the scriptures of the world. Here in the Bhagavad Geeta, the technique is indicated as the path of meditation, and how the meditator is to be carefully prepared for meditation has been the topic of this rare and beautiful chapter entitled "The Yoga of Meditation".

When a Yogi breaks through and reaches the zenith of Perfection, it is not merely the result of the visible study and practice he had undertaken. It is the result of perfections gathered in innumerable lives. To attain to this goal, the final lap of the great spiritual path is meditation.



THE MIND-BODY PROBLEM



Jivanmukta

Wandering In Himalayas

133

Mount Kailash

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

If one climbs about a mile and a half from Darchan, one comes to the fourth (the southern) lamasery Gengta. In the company of another Sadhu, I undertook the ascent to the monastery. As I climbed higher and higher, I saw to the south the famous lake Rakshasathal. The whole landscape appeared to be not merely rare but of supermundane beauty. As soon as the Lamas, who were engaged in their studies, perceived our approach, they received us warmly with bright smiles and



Jivannukta

seated us on the raised seats. Usually, laymen, however high their worldly status may be, do not sit on the raised seats reserved for the Lamas. The Lamas of Tibet, like the sannayasins of India, are regarded as preceptors and are treated with veneration. The Lamas know that the Indian monks in their ochre — coloured robes are also Lamas and so honour them by sharing their raised seats with them. We worshipped at the shrine of Lord Buddha, and then spent some time agreeably talking with the High Lama. Understanding my wish to examine the rare books kept in the lamasery, the Lamas were good enough to show them to me.



The High was a handsome young man of extraordinary brilliance. His complexion was fair. The Brahmin is white in complexion, the kshatriya red, the vaishya is yellow, and the sudra is black.



Jivannukta

If this stanza from the Mahabharata is accepted as authoritative, there is nothing wrong in taking the Lama for a brahmin, since his complexion was remarkably fair, though not without a shade of yellow. By nature, he was extremely Satwic. Several people spoke to me highly about the purity of his Character and the sincerity of his devotion. Also because of the abundance of such satwic qualities he could be regarded as a true brahmin.

It is true that our ancient spiritual masters have held that only brahmins are entitled to sannyasa. The crux of the problem lies in the answer to the question: who is a brahmin? If a brahmin is defined as one in whom satwic qualities are developed to perfection, it is clear that only such a person will have the desire to enter sannyasa and lead a Divine life. If, out of selfish motives, one embraces sannyasa without the necessary satwic qualities and true spirituality, his cannot be true sannyasa.



Jivannukta

Granting this, it must be recognized that all true sannyasins are brahmins because they are predominantly satwic by nature. It follows that if there are true Mahatmas among Buddhists, Christians, or Moslems, they too are all true brahmins.

The quiet grandeur of the ashram, located on a wide plateau in the centre of Mt. Kailas far from the haunts of men, evoked in me feelings of wonder and peace.

Though Lamas do not generally engage themselves in spiritual discussions or meditation, for their chief activity consists in memorizing and repeating holy names, their ashrams are built in peaceful solitude. To lead a solitary life, far from worldly pleasures, is their principal duty. Customary practices like living in solitude are but the surviving signs of a monastic life which prevailed in Tibet in all its stern rigour.

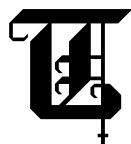




STORY

Section

WE CREATE OUR OWN HEAVEN AND HELL



herewasaSamurai.Afterwinning a war, he was returning home with his army. On the way, he passed through a forest. In the forest, a monk was deep in meditation. The Samurai bowed and asked humbly, Oh! Monk! Which is the way to heaven and which is the way to hell?'

The monk did not respond. Now the Samurai repeated his question a little more loudly. The monk still did not respond. The third time, the



We create our own Heaven and Hell

Samurai roared the question in a thunderous voice that shook the very tree under which the monk was meditating. Now the monk opened his eyes and said sternly, 'You stupid fellow! Why did you disturb my meditation?'

Now the Samurai was really furious. He immediately pulled out his sword and raised it to kill the monk. The monk said with a smile, 'This is the way to hell!'

The Samurai realised his folly. The truth dawned on him and his anger abated. 'The monk called me 'stupid' not to chide me but to teach me the truth...' He gently placed his sword in the sheath. And the monk said, 'This is the way to heaven!'

When the monk rebuked the Samurai in front of



We create our own Heaven and Hell

his soldiers/ he was angry. 'How could this monk rebuke me in front Of my soldiers! I have been demeaned; the respect for me is gone! Now how will these fellows show me any regard in the future?' ran his thoughts, lowering his self-esteem, filling him with regret and sorrow, So, he failed to think and hence, drew out his sword - this is a reaction.' To react - is the gate to hell. The reason to call the Samurai stupid was not to belittle him; but to answer his question in an indirect way. The Samurai was quick to grasp the teaching of the monk. Soon the sword found its place in the sheath - this is 'pro-action.' To respond — is the gate to heaven. Hell and Heaven are the states-of-mind.

When we get angry with others, we lose our balance, our blood pressure rises and limbs tremble. By being angry, irrespective of the situation around us, punishment is meted out to us in the form of anger. We are responsible for our state.

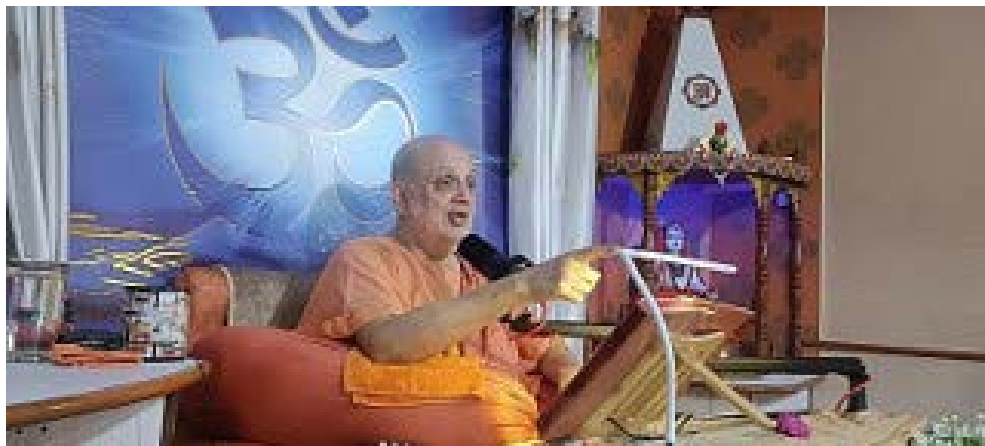




Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

ASHRAM NEWS



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Pujya Swami Abhayanandaji visits Ashram



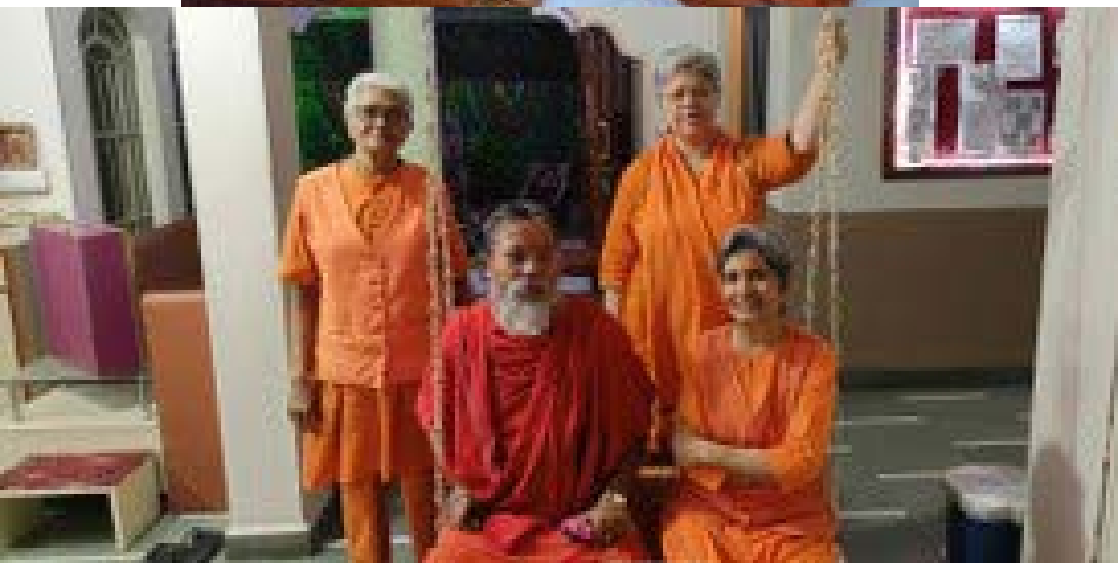
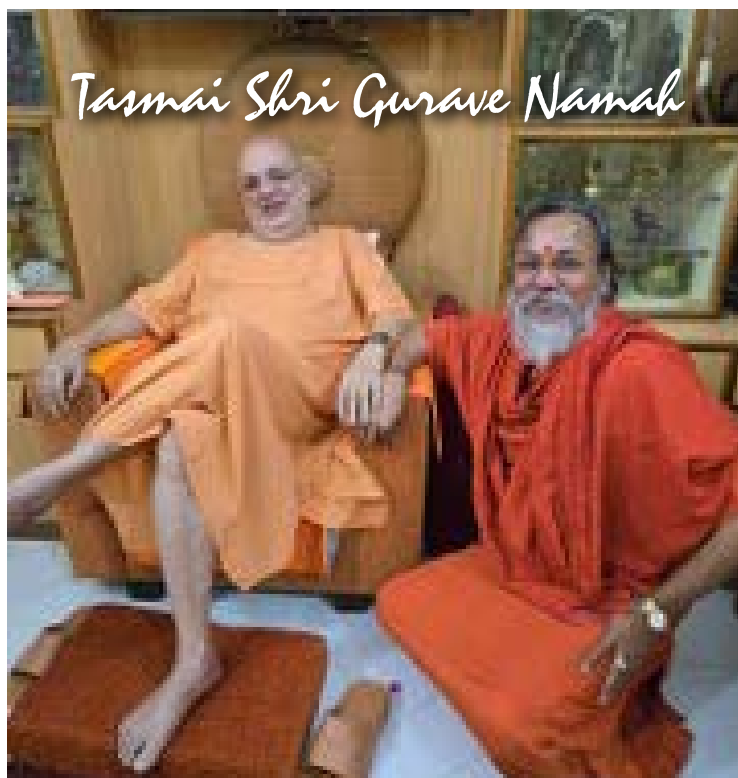
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‘P. SWAMIJI HAS BEEN A
DISCIPLE OF P.P. GURUJI



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Col. Krishna Mohan Rai comes from Ukn



to see P. Gururaj.



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Beautiful Birds around Indore



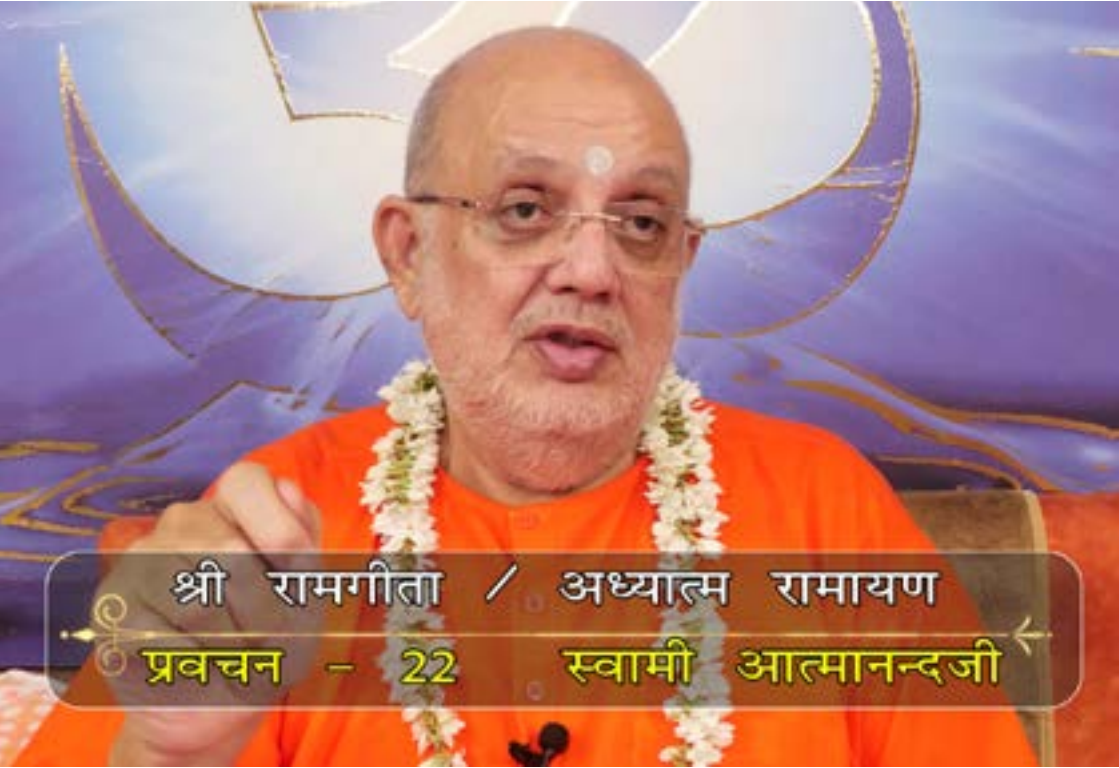
ASHRAM NEWS



Vibhootis of Ishvara



ONLINE PROG



RAMGITA ONLINE GYANA YAGNA

Thirty Five Pravachans on Ram Gita

(Adhyatma Ramayan)

by Poojya Guruji were published on Net



ASHRAM NEWS



P.P. Guruji Swami Atmanandaji Online Gyan Yagna

Shri Ram Gita (Adhyatma Ramayan)

From 8th Sept to 12th Oct 2024

*(To be recorded at Vedanta Ashram, Indore, and
published on YouTube @VedantaAshram Channel)*



INTERNET NEWS

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

( Click here)

GITA / UPANISHAD/ PRAKARAN GRANTHAS
SUNDARKAND / HANUMAN CHALISA
SHIV MAHIMNA STOTRAM / CHANTING
MORAL STORIES ETC

Audio Pravachans ( Click here)

GITA / UPANISHADS / PRAKARAN GRANTHAS
SUNDARKAND / HANUMAN CHALISA
SHIV MAHIMNA STOTRAM / CHANTING
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Vedanta Piyush - Aug '24

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Talks on (by P. Guruji):

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